

THE BLOOD OF JESUS.

WHAT IS ITS SIGNIFICANCE?

BY

P. WALDENSTRÖM, PH. D.

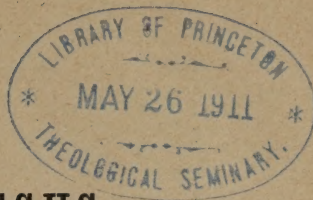
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The blood of Jesus



THE BLOOD OF JESUS.

WHAT IS ITS SIGNIFICANCE?

MEDITATIONS

ON ALL THE NEW TESTAMENT PASSAGES IN
WHICH THE EXPRESSION OCCURS.

BY

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TRANSLATED FROM THE SWEDISH AND FURNISHED WITH AN
INTRODUCTION AND SOME NOTES

BY

J. G. PRINCELL.



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INTRODUCTION.

Small in compass, but great in subject and contents is this little book. With the least possible formality of introduction, let the reader begin to become intimately acquainted with it. Its devotional fervent spirit will speak to the hearts of its readers; its plain expository teaching will address itself to their heads.

As this is the first time the Author of this little book is made to speak in English in a separate treatise intended for the general public — only a few extracts from his writings having been heretofore published in English — some words ought to, and a good many might, indeed, be said here for the purpose of introducing him to the American public. Even to this public he is, however, far from being entirely unknown. Through visits of several distinguished Americans to Sweden at various times during the last four years, and by their afterwards published accounts of such visits, the name and work of Dr. Waldenström (the Swedish letter *ö* in the last syllable of the name is pronounced as *e*, *i* or *u* before *r*, as in *her*, *sir*, *bur*) have become quite well known among some American Christians. The most notable among such accounts of visits and observations by Americans on the religious field in Sweden is that by Rev. M. W. Montgomery, in his pamphlet of 112 pages, entitled “A Wind from the Holy Spirit in Sweden and Norway,” published by the American Home Missionary Society, New York, 1884; also, by the

same author, an article entitled "The Free Church Movement in Sweden," published in the Andover Review, Oct., 1884. In the "ANNOUNCEMENTS" at the end of this present treatise more particulars will be given.

Here let it suffice to say that our Author has for many years been very prominent in all the movements of and for vital Christianity in Sweden, having by voice and pen taken an active part in all of them. He is now about fifty years of age, and since he, at the age of twenty, experienced the grace of God in the renewal of his heart, he has been preaching, teaching and writing the Gospel, first for nearly twenty years as a clergyman of high standing in the Lutheran State Church of Sweden, then for the last ten years as one of the leaders in the free Church movement; doctrinally, under God, he has been and yet is *the* leader, having *more than any other human being of the last three centuries given among Swedes an impulse for the searching of the Bible* in order to find what *therein* is written for belief and practice by individuals and by religious communities, or associations (i. e. churches). I know this is saying a great deal, but all who are acquainted with the facts can and will corroborate the statement.

This treatise comprises two Chapters or Meditations, published in the September part, in 1880, of the Author's large work entitled "God's Eternal Plan of Salvation," which has been, since 1879, and yet is in course of publication in bi-monthly parts, all just as this intensely devotional, instructive, plain, and popular. The translation is quite literal, aiming to give the Author's exact meaning with even the peculiarities of his style as far as possible. All foot-notes not subscribed *Translator* (or *Tr.*) are by the Author.

Chicago, October, 1888.

J. G. P.

THE FIRST MEDITATION.

1. All of God's word teaches us that it was God's eternal plan of salvation, that Jesus should taste death for all, and that through his death he should conquer all our enemies. The giving of his life is represented as a *sacrifice, offered up by himself to God*, because he sacrificed his life for the accomplishment of God's work for the salvation of sinners. This his sacrificial act was his highest and most important deed, in which all his other works meet as in one point. This is, as it were, the very heart of his whole work of redemption. It was the desire of the Father, because he would save the world, and it could not be saved in any other way. The Father required of his Son this sacrifice, and the Son gladly did his Father's will. Nothing can be thought of in which the love of the Father, the obedience of the Son, and the oneness of the Father and the Son more gloriously stand forth than in this sacrifice. The Father sacrifices his only begotten Son, the Son sacrifices his life. In the Father and in the Son is the same mind, the same aim, the same eternal and unalterable purpose to go to the uttermost for the salvation of the world. For such an important object he considered no sacrifice too dear, or too difficult, or too great.

2. To the sacrifices of the Old Covenant belonged not only the slaying of the victim, but also the sprinkling of its blood. By sprinkling the blood of the victims, the sanctuary and the altar were cleansed from the transgressions of the children of Israel (Lev. xvi.); by sprinkling the blood of the victims, Aaron and his sons were consecrated

(Ex. xxix. 21). At the inauguration of the Old Covenant, the law book, the tabernacle, all the vessels for service, and all the people were sprinkled with the blood of sacrificed animals (Heb. ix. 18—21). Therefore the apostle says that according to the law of Moses “almost all things are purged with blood” (Heb. ix. 22). The purging itself was accomplished not by the slaying of the victim, but by the sprinkling with the blood. This has a profound typical significance. In the New Testament, also, it is said that cleansing from sin is effected by the *blood* of Jesus — notice: not by the *death* of Jesus, but by the *blood* of Jesus.

3. The blood of Jesus — O wonderful word! Think of how many thousands of thousands they are who have found life and peace through the blood of Jesus. All these who, at any time, have been restored and delivered from their sins — by what means have they been delivered? Answer: By the blood of Jesus. When some one who, perhaps during many years and with many tears, has tried in vain to become righteous by his own works — when such a one, at last, all at once becomes free, glad and happy — what then is the wonderful means whereby this has been effected? Answer: Only the blood of Jesus. What is that which, year after year, keeps the believers in life? What is it that cleanses, sanctifies, strengthens them, and makes them conquerors over sin, the world, death, the devil and all evil? Answer: The blood of Jesus. And that multitude, yonder, which stand around the throne of the Lamb, in eternal glory, how did they come there? What was it that made them clean and worthy to stand there? Answer: The blood of Jesus. The Bible says: “They have washed their robes, and made them white in the blood of the Lamb” (Rev. vii. 14).

4. “But,” you say, “what, then, do the Scriptures mean when they speak of ‘the blood of Jesus’ as the means of saving sinners?” That they do not mean Christ’s bodily

or physical blood is quite plain. When, for instance, it is said that "the blood of Jesus cleanses us from all sin," or that the saints "have washed their robes, and made them white in the blood of the Lamb," or that the blood of Christ shall "purge our conscience from dead works to serve the living God," etc., then, certainly, no one can suppose that there is the idea of washing one's clothes or one's conscience in Christ's material or physical blood. Every one understands that the blood is there a type of something. Likewise when the Lord says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John vi. 53), then, indeed, no one thinks it means that we should have his real bodily blood in a cup and drink it. No, every one understands that the blood here is a type of something. But what is that which the blood typifies? Just so, that is the question. May God give us grace, so that in all simplicity we may see what answer the Bible gives to this important question.

5. It has sometimes been thought that to be cleansed by the blood of Christ, or to wash one's robes white in the blood, is the same as to believe that the blood of Christ has a perfect value before God as payment for man's indebtedness through sin; but this view does not agree with the Scriptures, for the Scriptures say "the blood," never "faith in the blood." Mark you: not *faith in the blood*, but *the blood* itself is that which cleanses from sin; not *faith in the blood*, but *the blood* itself is that which purges the conscience from dead works to serve the living God, etc. Neither does the Bible say that it is the *value of the blood in the sight of God*, which cleanses from sin; no, but that it is *the blood* itself. And it is of great importance that we pay attention to this manner of expressing it. Never does the Bible say a word about the blood of Christ being a payment to God for our sins; nor is ever in the Old Testament the blood of the sacrifices represented as such a payment. But what, then, does the blood signify?

It is very common that Christians hear, speak, and sing about "the blood of Jesus," without making it clear to themselves what this expression means. But this cannot indeed be right, nor can it be of any use to true edification. The real edification derived from an expression must always depend on the meaning which lies in that expression; and to speak of edification by an expression the meaning of which is not understood, is just the same as to speak of being edified by a sermon in an unknown foreign language.

6. In Lev. xvii. 11 (according to the original) we read: "The life [or soul] *of the body* is in the *blood*, and I have given it to you to sprinkle [or pour] upon the altar, that thereby atonement may be made for your lives [or souls]; *for the blood maketh atonement by reason of the life* [or soul] *which is therein.*" And again, in verse 14: "*The life* [or soul] *of all flesh is in its blood, and it* [the blood] *constitutes its life*" [or soul]. For that reason the Israelites were forbidden to eat blood. From these words we understand that the *blood* is a term for, or expressing, *life*; and this immediately sheds a beautiful, heavenly light upon the language of the Bible concerning the blood of Jesus.

7. That the blood is the same as the life, and the expression of it, is a very common representation in the Bible. Behold here some instances. When Jonathan before his father defended David as innocent, he said: "Wherefore then wilt thou sin against *innocent blood*, to slay David without a cause?" (1 Sam. xix. 5). To sin against *innocent blood* is there the same as to take an innocent man's life. In Ps. xciv. 21 David says: "They condemn the innocent blood," that is, they condemn the innocent life, or judge away the life of the righteous. In Ezek. iii. 18 the Lord says to the prophet: "When I say unto the wicked, 'Thou shalt surely die'; and thou givest him not warning, nor speakest to warn the wicked from

his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but *his blood* will I require at thine hand." There, again, blood is the same as life. Yea, all through the Old Testament this manner of expression is used.

8. In the New Testament, also, we often find the same expression. In Matt. xxvii. 24 Pilate says about Jesus: "I am innocent of the blood of this just person," that is, I declare myself free from all guilt as to his life. And the people answer: "His blood *be* on us, and on our children," that is, we are willing to take the guilt upon us, and upon our children, for having taken his life. Likewise the Lord says: "That *the blood of all the prophets*, which was shed from the foundation of the world, may be required of this generation" (Luke xi. 50). When Judas saw that Jesus was condemned, he repented of his treachery, and brought back the money, saying: "I have sinned in that I have betrayed the *innocent blood*" (Matt. xxvii. 4), that is, the innocent life. From all these Scripture expressions we thus see that it is very common for the Scriptures to say *blood* instead of *life*; and especially is this very common when the question is of a *life sacrificed in death*, as we already have seen from the examples quoted. This is particularly prominent in Matt. xx. 28 and Mark x. 45, where we read that the Son of man came "to give *his life* a ransom for many," while in Eph. i. 7 and 1 Pet. i. 19 it is said that "we have redemption *through his blood*." There in one place his *life*, and in the other, his *blood*, is spoken of as the ransom, or means, for our redemption. Both terms mean absolutely the same thing. *The blood of Jesus is nothing else than his life given in his death for us*. Now, by the grace of God, we will consider briefly all the passages in the New Testament which speak of the blood of Jesus as a means of salvation.

9. In Matt. xxvi. 28 the Lord says, while he hands the blessed cup to his disciples: "*This is my blood of the*

new testament, which is shed for many for the remission of sins." In and with and under the wine he gave them his blood, made them partakers of his life, which he now was about to lay down for them in death. When he handed them the bread, he did not say, "This signifies or represents my body," but, "This *is* my body;" and when he handed them the wine, he did not say, "This signifies or represents my blood," but, "This *is* my blood." Thus, while giving them the bread and the wine, he made them real partakers of himself, joined them to himself as members of his body, and made them partakers of his life. Concerning this the apostle Paul speaks in plain language in 1 Cor. x. 16: "*The cup of blessing which we bless, is it not the communion of the blood of Christ?* The bread which we break, is it not the communion of the body of Christ?" Through the bread and the wine, we really become partakers of Christ's body and blood, that is, we become one body with him, and are made partakers of his life. Therefore Paul adds, in the next verse, "For we *being* many are one bread, *and* one body; for we are all partakers of that one bread." [Or more literally: "It is one bread; we, the many, are one body, for we all have part in that one bread"]. And so real and solemn is this partaking, or communion, that whosoever unworthily eats and drinks of the bread and the wine makes himself guilty of a crime against the body and blood of Christ, and thereby makes himself liable to a judgment (1 Cor. xi. 27, 29). O may we consider how great and divine things take place in the Lord's supper. Human reason cries: "Here is nothing but bread and wine." But Paul says, in effect: "Here is a communion, a partaking of Christ's own life given for us in death; here is a uniting of believers into one body by their partaking of Christ's body, thus making common cause with him." May God grant us a simple faith.

10. But in as much as the Lord says, "My blood which is shed for you and for many *for the remission of*

sins’’, he expresses thereby the purpose for which he gave his life: to wit, that the disciples should receive forgiveness of sins and be delivered from their sins. As we have said many times before, so we say again: all, *all* that Jesus did, from his incarnation until he laid down his life, had for its object, that we should receive forgiveness of sin and be delivered from our sins. But by his not saying that his blood is shed for *all* for the remission of sins, but saying that it is shed for *many*; thereby he conveys the thought, that, although, by the grace of God, he had tasted death for every man, yet his blood does not become effectual for the remission of sins or for the salvation of all, but of many: namely, only of them who by faith are made partakers of his life given and laid down in death for them. All man’s thoughts of remission of sins while he yet lives in sin, a stranger to Jesus, are mere fancies or imaginations by which the devil deceives souls. All partaking of the Lord’s supper by worldly people, that they may thereby obtain forgiveness of their sins while yet they are unwilling to open their hearts for the partaking of the life which Jesus gave in death for them, is not performing a devout or godly act, but is ungodliness, and an abomination before God. And the more diligent the

* The same language we find in Mark xiv. 24, Luke xxii. 20 and 1 Cor. xi. 25, only with this difference, that the words, “for the remission of sins”, are left out. But as in these passages it is said about the blood, “The new testament in my blood”, or (as Matthew and Mark have it) “This is my blood of the new testament”, that conveys the idea that, as the old covenant was inaugurated and sealed by the blood of the sacrificed animal, so also the new covenant is inaugurated and sealed by blood, to wit, by the blood of Jesus (Heb. x. 29), and is characterized by this, that the people of the new covenant, the new Israel, are partakers of the life of Jesus, a true spiritual life, while on the other hand the people of the old covenant were occupied with shadows, with “weak and beggarly elements”, with the blood of bulls and of goats, which blood could not make them free, or take away their sins.

world is in celebrating the Lord's supper, the more dreadful it is. Woe, woe unto you who for an outward appearance eat and drink in that supper, while still you close your hearts for that life which in the blood was given for your salvation.

11. This participation in the life of Jesus by the believers in him, he, the Lord Jesus, expresses in his last prayer thus: "I in them, and thou in me" (John xvii. 23). As the branch partakes of the life of the trunk, and, through the trunk, of the life of the root, thus, likewise, the believers partake of the life of Jesus, and, through him, of the very life of God. The Father dwells in them, and the Son dwells in them. O God, God, can that be possible? Yes, Christ says: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23). And the apostle Paul speaks right out, saying: "**For to me to live is Christ**" (Phil. i. 21). And to the Christians in Colosse he says: "Your life is hid with Christ in God. When **Christ, who is our life**, shall appear, then shall ye also appear with him in glory" (Col. iii. 3, 4).

12. This is not only a very beautiful figure of speech, but the highest and most blessed reality. Here lies the boundary line between the children of the world and the children of God. The children of the world may know just as much as, yea, much more than, the children of God do; they may be just as certain in their knowledge as the children of God are; but **the blood of Jesus is not flowing through them**, that is, they have never with all their knowledge, or with all their certainty, become partakers of Christ's life given in death for them. They can say, "I know," or "I am certain," or "I am ready at any time to die for the truth." But they cannot say, "**I live**," as Paul says, "I live, yet not I, but Christ liveth in me" (Gal. ii. 20). They cannot comprehend how this is, and it cannot be comprehended, but experienced, lived. The Lord

himself could not make it conceivable to Nicodemus, but said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit" (John iii. 8). But whosoever is born, has experience of it, lives it.

13. O my friend, do you live? This is the question above all questions. In John vi. 51 we read the following solemn words of Jesus: "I am the living bread which came down from heaven: if any man *eat* of this bread, *he shall live forever*; and the bread that I will give is *my flesh*, which I will give for *the life of the world*." And the verses following say: "The Jews therefore strove among themselves, saying, 'How can this man give us his flesh to eat?' Then Jesus said unto them, 'Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, *ye have no life in you*. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him'" etc. Never could the Lord have used more emphatic words to express the necessity of participation in his life which he gave in death for us. Christianity is not only new knowledge, gained in a way like all other knowledge, nor is it merely a new persuasion; no, but it is *a new spiritual and heavenly life*, which comes into existence by a new spiritual birth from above. As a child, by the natural birth, becomes in some, by us incomprehensible, way a partaker of the parents' life, so the believer, by a new, spiritual birth, really becomes in some, by us incomprehensible, way a partaker of Christ's life. "He dwelleth in me, and I in him," says the Lord of him who eats his flesh, and drinks his blood. May the Lord help us so that no one shall deceive himself or herself. *Life* — the life — that is the main thing. Do you *live* — do you live? — that is the

main question. Do you eat his flesh, do you drink his blood? On your position to that question depends your entire eternal welfare.

14. The Jews thought that this was a hard saying. Endeavoring with all their might to keep the law, they thought that nothing more was needed. So also, there are now among us innumerable many who think: "Are we not as honest as anybody? What evil have we done? We deal fairly with everybody; we are kind and charitable; we read and hear the word of God, and take part in the Lord's supper etc. Why should we not be saved?" Such are offended when told that they are lacking the thing most essential. But that cannot be helped. In no one else but Jesus is there salvation. To eat his flesh and drink his blood, that is, to be made partakers of his life given for us in death, that is the only way to be saved, whatever people may think of such speech. My dear friend, permit yourself to heed it. It is the Lord's own judgment you hear in these words. And it concerns your own eternal welfare. Know that there is no appeal from the Lord's judgment. The words which he has spoken, the same shall judge you on the last day.

15. Now we proceed further in considering such texts as refer to the blood of Jesus. In Acts xx. 28 Paul exhorts the elders of the church at Ephesus to take heed to all the flock, and to feed the church of Christ, "which he hath purchased *with his own blood.*" The Christians in Ephesus had before — even they — been "dead in trespasses and sins," but by the blood of Christ, that is, by his life which he had given in death for them, and of which they had become partakers by faith, they had become a living church of God. In redemption the question is of *making the dead alive*, which is done only by their being made partakers of the life of him who gave himself in death for sinners. But this result, of becoming partakers of his life, is brought about only by faith in him, Christ,

by the heart trusting itself to him, by its yielding and devoting itself to him.

16. In Rom. iii. 25 Paul says that ***“God set forth Christ to be a mercy-seat* through faith in his blood,”*** that is, God has made him to be a mercy-seat by his giving his life in death. Mark you: it is in this way Christ has become the mercy-seat, to which the Bible directs all who desire to obtain mercy and find grace. And by God it has thus been done. So far from the case being such that Christ, through his blood, should be a shield for sinners against God and his righteousness, on the contrary ***God himself*** has set him forth ***to be a mercy-seat*** for sinners, in order that he might save and bless them through him. Notice: ***“set forth”*** — not as the mercy-seat of the Old Covenant, ***put back***, or away, behind a curtain; no, but ***set forth*** for the whole world, as a refuge for all sinners who wish to be saved. And he is set forth to be a mercy-seat ***“through faith in his blood,”*** that is, by faith sinners are made ***partakers of the blood of Jesus***, or of his life which he gave in death for them. This is the true saving grace, for by this grace sinners will be ***really*** saved. The life that man originally had, was from God, and the life by which he shall be made alive again, since he died through sin, is from God. ***It is the life that the Son of God gave in death for man which, by faith in him, becomes his*** (man’s) ***own life*** — that divine-human life of Christ becomes man’s new life by faith. O think of that grace. Through the death of his Son, God himself gives his own life for men, dead in sin, that they by that life may be made alive. Such grace suited such a God, and such grace it pleased such a

* Thus in the Swedish here and in Heb. ix. 5, the only passages in the New Testament that have the Greek word (*hilasterion*) which the Septuagint, that is, the Greek translation of the Old Testament, gives as the equivalent of the Hebrew *kapporeth* in Exod. xxv. 17 and other passages (27 in all), always in the English Authorized Version rendered *mercy-seat*. — *Translator.*

God to bestow, and such grace was suitable for and was wanted by and can satisfy such sinners.

17. The ancients believed concerning the pelican that it was accustomed to prick a hole, with its bill, in its own breast, and thus by its blood feed its young; and therefore they used this idea or story as an emblem of our Lord Jesus. It is, indeed, a beautiful picture. For thus has Jesus let his blood flow unto life for sinners.

“For me his life, his precious blood,
He would indeed not spare it.” (Luther).

If, therefore, you have lived in sin until now — make haste to Jesus. He is wounded even for your transgressions. As the trunk of a tree must be wounded when a branch is grafted into it, and as the branch becomes partaker of the “blood” (so to speak) and life of the trunk, so, likewise, Jesus has been wounded, that you “with his stripes” should be healed, be made alive, and be saved. O wonderful plan of God! But grafting into him is done by believing in him; therefore, believe in Jesus. Here it is no matter about worthiness or unworthiness; but this is the matter: you, as a perishing soul, may grasp the means of salvation which God himself has given and set forth in the sight of the whole world. Not to believe, but to regard your own unworthiness more highly than God’s grace, that is foolishness.

18. In Rom v. 9 and 10 Paul says: “*Much more then, being now justified by [literally, in] his blood, we shall be saved from wrath through him.*” For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life.” Paul is here speaking of believers. “We were,” he says, “enemies,” that is, to God — or, as in Col. i. 21, “enemies in *your* mind by wicked works” — “but we have now become reconciled, and that by the death of God’s own Son.” He does not say that we were reconciled at the time *when Christ died*, or *when* he shed his blood. No,

he does not speak of *the time*, but of *the means*, of their reconciliation. "*By* the death," "*in* his blood," he says. That Christ, by the grace of God, had given his life in death for them, that was what had broken their enmity, and reconciled them to God. And they had been justified "*in his blood*," that is, in the blood of Jesus, says the apostle. How had that been done? In the first verse (of Rom. v.) he says: "Therefore being justified by faith, we have peace with God." Consequently, in the blood of Jesus by faith had they become righteous. By faith they had become partakers of the life of Jesus which he gave in death for them, and thus had their justification happened. Here again, therefore, the same doctrine. There is never in the Scriptures anything said about the obtaining, by faith, of any reconciliation or grace or righteousness acquired or purchased by the blood for the world — no, not one single passage with any such idea can be shown to exist in the Bible. But there, everywhere, the question is of becoming, by faith, *partakers of the blood itself*, the precious blood of Christ, that is, the life he gave in death for us, *and in that way to be saved*. Therefore, neither is *the blood* ever spoken of as *a payment* to God for his reconciliation, in order to make him gracious; no, but always it is spoken of as given by God to us for our reconciliation to him, so that we might be made alive. O think of such a God. When it would have been nothing more than what we had deserved, if he had *required* blood, our blood, then, instead, he *gave* blood, the blood of his own Son. Such a God can be called a right God, "a God of truth and without iniquity; just and right *is* he" (Deut. xxxii. 4); "our God, the God of salvation" (Ps. lxviii. 20). O say, does not your heart leap for joy when you consider this? Such are not the gods of the heathen.

19. But we proceed. In Eph. i. 17 Paul says: "*In whom [Christ] we have redemption through his blood, the*

forgiveness of sins."* Who are those "we"? "The whole world," you answer. No, Paul does not speak about the whole world, but he speaks about those who, "to the praise of the glory of his [God's, the Father's] grace," had been "made accepted in the beloved" (verse 6), that is, the believers. These have redemption in Christ, that is to say, they have redemption by being in [or by union with] Christ. There cannot be a greater departure from the gospel of the Bible than to speak of redemption as something *outside* of man's being in Christ. To have redemption in Christ is to be redeemed by being in Christ. Precisely in the same way it is said that we live in Christ, which does not mean that we have life in Christ outside of ourselves, but that we have life by our being in Christ. In the same way is expressed the idea of having peace, strength, joy etc. in Christ; that is, we have peace, strength, joy etc. by our being in Christ. This is a manner of expression repeatedly occurring in the Bible. Therefore, by being in Christ we have redemption; and that "through his blood," says the apostle, that is, through his life given in death for us, of which life we have become partakers by faith. But the redemption of which he here speaks is the forgiveness of sins. By being in Christ, and by being partakers of his life, we have the forgiveness of sins. Of this we have treated above, in § 10. Throughout the New Testament the forgiveness of sins is made dependent on the sinner's becoming united with Christ by faith, and thus partaking of him. For him who is out of Christ, there is no forgiveness of sins. God is patient with him, and, according to the riches of his goodness, he is waiting for him to

* The same words are repeated by the apostle in Col. i. 14, but there the words "through his blood" are wanting in the best manuscripts of the original Greek text of the New Testament, and therefore are, properly, left out in the latest Swedish proof-translation [made in 1882, adopted and formally authorized 1883. The same words are omitted also in the English Revised Version of 1881. — *Tr.*]

repent; but he has no forgiveness of sins. No fancies, no sophistries, and no cunning devices of man can do away this fact. Think of the dreadful condition they are in who without life in Christ go and fancy themselves to have their sins forgiven. If you who read this know that you are in this condition, then pray God to deliver you out of this your terribly blinded state. Hear God's unchangeable words: "In Christ," "in his blood" — there is redemption, there is forgiveness of sins to be had. No works or merits of your own will do; no, Christ, and Christ alone — in him only is the life. Without him there is nothing but sin, death, and hell; in his blood there is nothing but redemption, life, peace, and salvation.

20. In Eph. ii. 13 the apostle says: "*But now in Christ Jesus ye who sometime were far off are made nigh by [literally, in] the blood of Christ.*" Paul is speaking to Christians who had been heathens. He says that they once had been "far off." And what he means by that we see from the preceding verse, where he says: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This was your condition — so he wishes to say — when you were *without Christ*. Think of that terrible condition. Every one who is out of Christ, *is without God*. So entirely one are God and Christ that he who has Christ, has God; he who lives without Christ, lives without God. All that such a person says about God, and hopes in God etc., is altogether mere imagination, for he has no God. He *knows*, perhaps, a good deal about God, but he *has* no God. But to be without God is to be eternally lost. He who is without God, is an *alien from the commonwealth of Israel*, that is to say, he has no citizenship in the kingdom of God, no place in heaven; his portion is in hell, "where their worm dieth not, and the fire is not quenched" (Mark ix. 44, 46, 48), where "there shall be weeping and gnash-

ing of teeth" (Matt. xxii. 13). Therefore the apostle also says that he who is without Christ is *a stranger from the covenants of promise*, that is to say, God's promises of forgiveness of sins, of life, and of salvation, are not for him. All, all the beautiful and blessed things which God in his word speaks to and concerning them who "kiss the Son" [that is, acknowledge, adore, worship the Son of God as their Lord], those things do not concern him who is without Christ; and if he comfort himself with them, it will prove to be a false comfort, one which will deceive him. "*Having no hope,*" he is without hope — his condition is absolutely hopeless. If he nevertheless do hope, then it is because he is so dreadfully blinded. The Scriptures know of no hope for any one who is without Christ. Death, eternal death — that is what awaits such a being. O you who read this, how is it with you? God, God, in mercy search our hearts.

21. "Such *was* your condition" — so the apostle says, in effect, to the Christians in Ephesus — "but *now* it is so no longer. Now, since you are in Christ, you have come near; now you are members of the household of God; now you are the children of God, and heirs, sharing the promises and blessings which are contained in the covenants — think of what a blessed change! — and this brought about '*by* [more correctly, *in*] *the blood of Christ,*' that is, by your having become partakers of the life of Christ which he gave in death for you." Throughout, it is the unanimous voice of the Bible that a sinner becomes a child of God, and a citizen of heaven, only by being grafted into Christ, and becoming a partaker of his life.

22. In Col. i. 19 and 20 the same apostle says: "*For it pleased the Father that in him* [that is, *in Christ*] *should all fulness dwell: and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*" All that God created constituted, in the begin-

ning, an unbroken whole. There was peace between God and the whole creation. But through sin this wholeness, or completeness, was broken. The bond between God and man was sundered, the bond between man and angels was sundered. Then God desired to reconcile all unto himself as it originally had been. What was lost, should be saved; what was sinful, should be cleansed; what was dead, should be made alive; and what was hostile, should be reconciled. To accomplish this he sent his Son. And the reconciliation should be accomplished in this way: to wit, *he, Christ, should make peace through the blood of his cross*, that is, he should give his life on the cross. "The blood maketh atonement *by reason of the life which is therein*," says Lev. xvii. 11;* and the same is true here. By the blood shed on the cross of Christ it is that peace is made between the sinner and God, the sinner becoming, by faith, a partaker of Christ's life, which in the blood he gave for him. So long as the sinner does not believe in Christ, the discord remains between God and him. On the one side, the sinner continues in his hostile spirit towards God, which makes all peace impossible, as Paul

* The translation of the passage here, and in § 6 above, and in a following paragraph (§ 33), is from the Old Testament proof-translation of the Swedish Bible Commission, which translation appeared in 1878, and, though not yet authoritatively adopted, is nevertheless very generally used. The English Authorized Version has the above quoted statement thus: "For it *is* the blood *that* maketh an atonement for the soul." This the Revised Version improves by rendering: "For it is the blood that maketh atonement by reason of the life." On this text and its translations, Prof. F. Gardiner has the following note in Lange's Commentary (English-American edition) *in loco*: "'Accordingly, it was not the blood as such, but the blood as the vehicle of the soul, which possessed expiatory virtue.' Keil, following Knobel. Similarly Bähr, Kurtz, and others. So also Von Gerlach and Clarke. The Auth. Vers. is singularly infelicitous in that it refers the final *nephesh* [soul, or life] to the soul of man, instead of to the soul of the victim." — *Translator*.

says, "The carnal mind *is* enmity against God" (Rom. viii. 7); on the other side, God's wrath, or displeasure, remains on him, as John says, "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). But as soon as the sinner believes in Christ, and by faith becomes a partaker of the life which Christ gave in death for him, immediately all is changed, immediately peace is restored, immediately friendship is established, immediately every thing is well between God and him, and on him the wrath of God abides no longer, but, instead, the grace and pleasure of God. This is just what every day we see with our eyes, praise be to God. Say, you who are reading this, have you, also, experienced this in your own heart?

23. Thus "the blood of his cross," that is, Christ's life as sacrificed on his cross, is the *means by which* peace is made. But the sinner's appropriation of this life is the *manner in which* peace is made through the blood. That is the means and that is the manner it has pleased God to use, and in this manner and by this means it shall continue, until peace covers the earth "as the waters cover the sea" and the disorder which the fall of man occasioned in the world shall have been perfectly remedied. Progress towards this goal is slow according as it appears to us, but there *is* progress, though — sure progress. The blood of Jesus *shall* conquer, until every knee shall bow at his name and every tongue shall confess that he is Lord, to the glory of God the Father (see Phil. ii. 10, 11). Whenever it happens that, through the blood of Jesus, peace is made between a sinner and God, then in every such instance there is an approach made towards the consummation of this, God's, eternal plan of salvation. Think of how great and important a thing every individual conversion becomes when considered in this light. In this way, we also, by our faith and our work for the salvation of souls, can *hasten* that consummation and the coming of the day of God at

the return of our Lord Jesus Christ, as Peter says in 2 Pet. iii. 12. And who would not take part in this cause? May God graciously help us to "awake up righteously," as Paul says (1 Cor. xv. 34, Revised Version).

24. We stop here for the present. In our next meditation we will continue, and we will then look up the yet remaining passages in the New Testament which treat of this same subject. They are worth looking for, as one looks for genuine pearls and precious stones. May God, our Father in heaven, lead us by his Spirit in his light.

Amen.

THE SECOND MEDITATION.

25. In the preceding meditation we have gathered all the Scripture passages concerning the blood of Jesus, that are found in the Gospels, the Acts, and Paul's Epistles. We now come to the rest of the Epistles and the Revelation. God grant us his holy Spirit, that our telling of the blood of Jesus may not be simply a lesson for the head, but above all a nourishment for the heart and a power for the life. There is in the Scriptures nothing more touching for heart and life than the story of the blood of Jesus, because that story bears on the life of believers in Jesus, and on his life in them. For this reason, may it not be irksome to us to hear the same thing over and over again, as Paul says, "To write the same thing to you, to me indeed *is* not grievous [better: irksome], but for you *it is* safe" (Phil. iii. 1). When miners find a vein of precious metal in a mine, they follow it with their operations, in order to procure its contents; the more they find the richer they become and the greater is their joy. So, also, we may, through the whole Bible, that great mine, follow the story of the blood of Jesus as a rich vein of pure gold. Every new passage will serve to confirm the heart still

more in the old truth; and every such confirmation tends to make the believer joyous in God and mighty in doing his work. God grant that we, also, may experience this.

26. Coming now to the Epistle to the Hebrews, we find several passages about the blood of Jesus. In chapter ix. 12 the apostle says: "**By his own blood he [Christ] entered in once into the holy place, having obtained eternal redemption for us.**" Now, what is this, "by his own blood"? His blood cannot have been a door through which he entered, nor any other means whereby he entered. No; in the expression, "by his own blood," the apostle says as much as this, that it was by laying down his own life, or by given his own life in death, that Jesus entered into heaven.

27. But the apostle saying that Christ entered into heaven, "**having obtained** [that is, after he had obtained] **eternal redemption,**" by that he may, indeed, refer to his, Christ's, own redemption [that is, release] forever from suffering, death, and all evil; of which the apostle speaks in another place: "He [Christ] offered up prayers and supplications with strong crying and tears unto him that was able to save him from [or, out of] death, and was heard in that he feared" [or, heard for his godly fear, that is, for his piety]. Heb. v. 7. Still, it seems more likely that the apostle means, by the eternal redemption of which he speaks, that redemption which Christ obtained or won for us* when, by giving his own life, he opened for us a new and living way into heaven (Heb. x. 19, 20). For, by giving his life in death, he overcame and put down all our foes, and prepared for us redemption from sin, death, the devil, and all evil. This redemption is eternal, be-

* Thus the translators of the English Auth. Ver. understood the redemption spoken of, as they added the words, "*for us,*" which words as having no equivalent in any Greek manuscript, but constitute a gloss or comment to the text, ought more properly to be omitted, as is therefore done in the Revised Version.—*Translator.*

cause all who are partakers of the life of our Lord Jesus are forever delivered from these foes. They have indeed, while on earth, yet to contend against them — but they are safe in the strong tower (Prov. xviii. 10), and after a little while they are in heaven, and then will be ended forever all warfare, all sin, and all danger of falling into sin. Then, too, all shall be of one accord in singing praises to the Lamb, who by his blood, by having given his life, obtained for them this eternal redemption.

28. But how the apostle thought that this redemption should be brought about, he explains when immediately he adds: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the **blood of Christ**, who through the eternal Spirit offered himself without spot [or, fault] to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14). Our sacrificial Lamb, Christ, has given his life, and thereby prepared for us an eternal redemption. This redemption is now brought about **by sprinkling the sinner with the blood of Christ**, that is to say, by making the sinner a partaker of Christ's life given in death for him. O think of what a glorious way of salvation. Christ gives his life, and thereby goes into "the holy place" — into heaven —; we are made partakers of this his given life, and follow him into the same heaven, forever redeemed, or freed, from all evil. This redemption begins here, by the purging of the conscience from dead works to serve the living God. "Dead works" are works of the law. Such works may indeed outwardly resemble true good works, just as still-born children resemble living ones; but life is wanting, that is, in the case of dead works, the new love, generated by the Spirit through faith, is wanting, which love is the essence of true service unto God. On the other hand, as soon as the sinner comes by faith into participation of Christ's life, he receives a new love, a new

desire, and a new power to do the will of God. The new life makes him an entirely different man. "Old things are passed away; behold, all things are become new" (2 Cor. v. 17).

29. In Heb. x. 19 and 20 the apostle says: "**Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated** [or better, dedicated] **for us, through the veil, that is to say, his flesh**" etc. By becoming a man himself, the only begotten Son of God has become for man a new and living way to heaven. "I am the way," he says; "no man cometh unto the Father, but by me" (John xiv. 6). Had he not become man, then would we forever be shut out from heaven, as we sing in a Christmas hymn:

"Were it not for this Child's birth,
Perish would all flesh on earth."

We have boldness to enter into heaven "**by the blood of Jesus,**" says the apostle. Who have this boldness? "Brethren," he says, that is, all those who believe in Christ. The believers have, therefore, boldness by [literally, in] the blood of Jesus to enter into the holiest. The unbelievers and the unclean are shut out from it, for into God's holy city "shall in no wise enter any thing that defileth," says Rev. xxi. 27. And Paul says, "No unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5). But what is it that gives the believers a right and boldness to enter there? "The blood of Jesus," he says; **for in the blood of Jesus they are made clean, and what is clean belongs to heaven.** The apostle does not here say "**by** the blood of Jesus," but "**in** the blood of Jesus,"* "in the blood of Jesus we have boldness;" for by faith the Christians are *in* the

* So in the Swedish Version, and also in the Original (Greek), which has the preposition "*en*," in, here as well as in passages previously considered, Rom. iii. 25; v. 9; Eph. i. 7; ii. 13; Col. i. 19. — *Translator.*

blood of Jesus, that is, *implanted into* and made partakers of his life; and just on this depend their liberty and boldness of entering into the holiest, that is, into heaven, as living and pure children of God. But not so with the unbelieving; they are not in the blood of Jesus, they are not living in Jesus; therefore they are unclean and dead. The blood of Jesus cleanses none other than those who are in that blood.

30. May God give us grace rightly to lay this fact on our hearts. It is a very grievous error so to preach, or speak, of the blood of Jesus as to make it a payment to God, on the ground of which sinners might just demand admission into heaven. May God enlighten our eyes. *The blood of Jesus is not an entrance-fee which God has accepted for the admission of sinners into heaven, but it is a means which he himself has given to sinners for their cleansing from sin.* Now, any one who is cleansed by this means will enter heaven, but if he remain in his sin, he may be ever so bold in demanding entrance on account of the blood: into heaven he will never enter anyway. Oh my friend, how is it with you? Are you born from above? Are you delivered from sin? Or do you still live in sin? Why, if you are still living in sin, then all your boasting of the blood is in vain; because the blood is not given in order to let the unclean into heaven, but in order to make clean that which is unclean — for that is the way to heaven —, and woe unto you if, instead of thus using it, you take it as a cloak to cover your impurity. Then you are drawing that blood upon you in the same way as the Jews did when they cried: “His blood *be* on us, and on our children” (Matt. xxvii. 25).

31. In Heb. xii. 24 we read: [*Ye have come*] “*to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*” By saying that the blood of Abel speaketh, the apostle refers to the words of God to Cain: “The voice of thy

brother's blood crieth unto me from the ground" (Gen. iv. 10). That the apostle by the expression, "the blood of sprinkling," means the blood of Christ, is evident; he calls it "the blood of sprinkling" with reference to the "blood of the covenant," which in the Old Testament time was sprinkled on the people (Ex. xxiv. 8; Heb. ix. 19 and 20). But what, then, is the meaning of this, that the blood of Jesus "speaketh better things than *that of Abel?*" Answer: ***The blood of Abel cried from the earth to heaven of crime and guilt, the blood of Jesus cries from heaven down to earth of grace and mercy.*** But what, then, does it mean that the blood of Jesus speaks of grace? Answer: Christ's giving his life in death is the loudest speaking testimony that can be thought of, concerning this, that God does not desire the death of any sinner, that God loves the world, that he delights in mercy. Therefore Paul says: "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. v. 8). For it was by the grace of God that Christ tasted death for every man (Heb. ii. 9). Every thing in heaven and on earth, which, besides, is testifying of the grace and mercy of God — all — all is, as it were, ***overwhelmed*** by this witness, the blood of Jesus, that is to say, by this act and fact, that the only begotten Son of God gave his life for the world. As the gentle breeze, which causes the mere rustle of the trees, is overwhelmed by the rumbling of thunder or the mighty roar of the tempest, so, likewise, this testimony overpowers every thing else.

32. But what, then, does it mean that the blood of Jesus is called "the blood of sprinkling?" Can it literally or bodily be sprinkled upon men? No. Has it, then, been sprinkled on God to appease him? No. The blood of sprinkling in the Old Testament was sprinkled on the people, on the tabernacle, on the book, on the vessels of service etc., that it might, in a typical way, make them clean before God. It was a cleansing blood, ***that was***

sprinkled on what was unclean in order to clean it. Therefore it is said also of the blood of the atonement that it was sprinkled on the tabernacle and the altar, in order that thereby the tabernacle and the altar might be cleansed and hallowed from the uncleanness [that is, sins, or transgressions] of the children of Israel (Lev. xvi. 16—19). But what, then, does it mean that the blood of Jesus is sprinkled on a sinner? Answer: It means that a sinner, in order to be cleansed from all sin, is made a partaker of the sacrificed life of Jesus. Of the same thing Peter speaks in 1 Pet. i. 2, where he says that the Christians were “elect [that is, elect ones, chosen] unto obedience and the sprinkling of the blood of Jesus Christ,” that is, they were chosen to believe in Christ* and to be sprinkled by his blood. O let us say this over and over again — but above all, let us take it to heart and apply it to ourselves —: *it is by partaking of the life of Jesus that the sinner is made alive, so that he can arise from sin, and serve God in everlasting righteousness, innocence, and happiness.*

33. In Heb. xiii. 12 we read: “Wherefore *Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*” Here, again, we have the same doctrine: the people should be sanctified, that is, cleansed from sin. For “to sanctify” means nothing else than to take something out from the world and make it clean unto God. The same thing Paul says in Eph. v. 25 and 26: “Christ also loved the church, and gave himself for it, that he might *sanctify and cleanse it,*” that is, take it out from the world and sin, and consecrate it to God to be his possession. Through sin man became separated from God; through sanctification from sin, he will be restored to

* It seems from the context that the apostle means by “obedience” the same as what Paul calls “obedience to the faith” [or better, as the margin and the Revised Version have it, “obedience of faith,” Rom. i. 5], which obedience is the sinner’s believing in Christ,

God, in order that he, God, may receive back again his own as it was before he lost it. Without holiness no man shall see the Lord (Heb. xii. 14). The work of Christ was to remedy *just the injury which sin had occasioned*. But with what should he sanctify the people? The apostle says, "*With his own blood*," that is, with his life which he gave in death. It is not said that the blood of Jesus should by its merit, or worth, be taken into account before God *instead of* our holiness. No; but that it should sanctify us. Neither is it said that the blood by its merit *should move God to consider us holy, although we were not holy*. No; what help would it be for a sick person, if some one induced the physician to consider him well, although in reality he were still sick? God beholds all things just as they are, and nothing can pervert his sight so that he should behold things differently from what they are. It would, neither, be any happiness for us, if God should happen to see amiss, so that we might seem clean to him, although we were unclean. Nor was the blood of Jesus given for that purpose. No; greater things it was to effect. Not to move God to let the unclean be accounted as clean; no, but to *make* the unclean clean, to sanctify the people, and to restore the people of God holy and clean to the Lord their God: — that is the merit and the work of the blood. But how can the blood of Jesus accomplish this? Answer: "By reason of *the life* which is therein" (Lev. xvii. 11),* that is to say, such sanctification is wrought by Christ's own life given in his blood and received by the sinner through faith.

34. In Heb. xiii. 20 and 21 the apostle says to the believers: "*Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work*" etc. There the apostle calls Christ "the great shepherd through [literally, in]

* See note, about the translation of this passages, on page 21. — *Tr.*

the blood of the everlasting covenant.”* Just as in Rom. iii. 25 Paul says that God has set forth Christ as a mercy-seat in his blood, so, likewise, the apostle says here that the blood of Christ is that in which Christ is the great shepherd of the sheep. His greatness as shepherd lies *just in his blood*, that is, in the act and fact, that he has given his life for the sheep unto salvation, and that they are saved by their partaking of this his life. It is this which makes the death of Christ something altogether different from the death of any martyrs. Paul, Peter and many others have sacrificed their lives also, in a certain sense, for the salvation of the world. That is, their entire life-work has been for the salvation of the world: for this they have lived, for this they have died. They, also, have sacrificed their lives *to God*, as they sacrificed them in carrying out that work which had been committed unto them by God. But no one of these has been able to *impart his own life for the quickening of others, or for the sanctifying of others from sin*. No Christian can say, “I live, yet not I, but Paul liveth in me;” no one can say,

* The question is as to where the clause, “through [literally, in] the blood of the everlasting covenant”, belongs. The Auth. Ver., from which we have quoted, the above passage entire, leaves it in doubt whether the clause is to be taken with “brought again”, or “that great shepherd”, or the following “make you perfect”. The Revised Version reads, “Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, *even* our Lord Jesus, make you perfect” etc. Here “with” is undoubtedly taken in connection with “the great shepherd”, and has the force of “having”, or “who has”. But that is not the meaning of the Greek. The R. V. has in the margin at “with”: “Or, *by*. Gr., *in*.” The Greek preposition “*en*” means just “in”, and nothing else, wherefore our author (P. W.) is perfectly right in his rendering as given above. The new Swedish, now adopted, Version has in effect the same sense: “But the God of peace, who from the dead has brought again him who, through the blood of an eternal covenant, is the great shepherd of the sheep, our Lord Jesus.” — *Translator*,

"For me to live is Peter, and to die is gain;" no one can say, "My life is hid with Paul in God," or the like. No; only Christ Jesus can fill this place. The apostles themselves had, before they could live and die for Jesus, been made alive and been saved by his blood, that is, been made partakers of his life. Therefore Paul says: "I live, yet not I, but Christ liveth in me." Then they have joyfully offered up their lives, in order that, by their preaching of the gospel, they might bring others to the same Saviour, to be made, in the same way, partakers of the same life and the same salvation. The life is in the Son, and that life he gives to us; and salvation is just this, that sinners, dead in sin, are really made partakers of Christ's own life. Of this the entire New Testament bears witness, to wit, that the salvation of a sinner depends wholly on his *personal relation to Jesus*. Your knowledge will not help you; your conviction of the truth will not help you; that you would sacrifice your life for the truth will not help you; your acts of worship, or any other works, will not help you. No; *on one single point* alone your salvation depends: *is Christ your life?* Every time you evade this question, you are fleeing from your own salvation.

35. In 1 Pet. i. 18 and 19 the apostle says to the believers: "*Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers* [or, as in the Revised Version, "from your vain manner of life handed down from your fathers"]; *but with the precious blood of Christ, as of a lamb without blemish and without spot.*" By their "vain conversation," or "vain manner of life," Peter means their old life in sin, in which life they had served their flesh with its lusts and passions. From this they were now redeemed, that is, released; and by what? Had it been done by their own efforts and good resolutions, by their own tears and devotional exercises, and the like? No, no — far from it. Only with the blood of Christ had it been

done, that is, through his life given in death for them; because "the life is in the blood," and the blood saves [which is the same as that it atones] "by reason of the life which is therein" (Lev. xvii. 11). Therefore the Lord also says that he was to give (and now has given) "his life a ransom for many" (Matt. xx. 28). But *in what way* had they been, by the blood of Jesus, saved from their former manner of life in sin? How had it happened? Answer: Only in this way, that they had been by faith sprinkled in their hearts with the blood (as said in 1 Pet. i. 2), that is to say, they had become partakers of the life which was in the blood. And if you are living in faith in Christ, just recall to mind how you yourself were saved from your old manner of life in sin. Did it not happen in this way, that you by faith became united with Christ and became a partaker of his life? Yes, certainly. Well, then, you have yourself lived through what Peter here declares, and consequently you can comprehend it from your own experience. To experience or live through a matter explains it better than all explanations. Why, indeed, this is the common blessed experience of all Christians: when Christ became their life, then came the end of their former vain manner of life in sin.

36. "But" — thus some say — "does not Peter, anyway, mean by these words that the whole world was redeemed, that is, saved, on the day when Christ gave his blood for its redemption?" Answer: Peter addresses these words, not to the world, but *to the elect saints*. Neither does he speak of the time *when* they were redeemed, but of *the means whereby* they were redeemed: namely, "*with* [or, *by*] the precious blood of Christ." We are saved from something evil just when we have got rid of that evil. As long as we are still in it or afflicted by it, it *remains* for us to be saved from it. A person is saved from the old life in sin when he is raised up out of sin, and commences to live a new, a spiritual life. But this takes place with

each one individually just when his heart is sprinkled with the blood of Jesus, which God once for all has given as a means of salvation for every sinner, that is, just when he becomes a partaker of Christ's life, which once for all was given in death. Of the man who is still under the power of sin, death and the devil, the Scriptures never say that he is saved. Neither do they ever say to such a one: "You are saved." No; to such a one they say: "You are condemned, and you need to be saved. Permit yourself to be saved. Behold, Jesus is the Saviour. Arise, confess your sin, and believe in him; thus you will be saved, for the blood of Jesus cleanses from all sin."

37. But we proceed further. In 1 John i. 7 the apostle says; *"If we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."* The apostle is telling how the Christians shall be cleansed from all sin. "This" — so he says in effect — "is done in this way: by our walking in the light so that we in everything appear as we are, open and honest before God. If we be deceitful in spirit, and hide ourselves with any sin in the dark away from God, then we are lost. "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark," says the prophet (Is. xxix. 15). But if we, as said before, walk in the light, in an upright and true conduct before God, then we and God have fellowship, communion, or companionship, with each other, "and the blood of Jesus Christ his Son cleanseth us from all sin." When, as often has been the case, this passage has been understood as would the apostle say that the blood of Jesus moves God not to impute to us our sins, then the words of the apostle have been perverted. O let us in all simplicity read the words of God as they stand. For here we read that the blood of Jesus *cleanses* — really cleanses — cleanses *us* — just us — from sin, from all sin. And think of how much greater a grace this is. This is what

we need, what our hearts long and sigh for: to be cleansed from sin. But what, then, is the blood of Jesus? Answer: Nothing else than his life given in death for us, of which life we become partakers by faith. By their walking in the light and in fellowship with God, this life will penetrate the believers more and more, and purify them unto the likeness of God. Notice, notice, how every thing in the Bible points to our actual deliverance from sin, and the accomplishment of this by means of the blood.

38. But perhaps you say: "How, then, shall I know whether I walk in the light or not? Suppose I have not carried all my sins forth into the light before God?" Answer: Yes, consider well. Are you wishing to hide yourself with any sin away from God, in order to live undisturbed in that sin? Is this the case, then you are a hypocrite, and all your boasting of the blood of Jesus is useless, yes, worse than useless, because it brings upon you an increased condemnation. "No, no," you say, "indeed I do not *wish* to keep any thing secret from God; I do indeed desire to appear before him just as I am; but I know my sins so imperfectly; there may be something unknown to me which keeps me groping in darkness." — And what do you do with this "something" which you suspect? — "Well," you say, "I pray to God that he would search me, and reveal it all to me, and let me know even the worst about me, only so that I may know the truth concerning myself." Very well; just that is to walk in the light. And the more simple-hearted you thus walk in the light, the more God will reveal to you; the more your mind and heart will be sanctified and cleansed through the blood of Jesus; and the more you will also be strengthened, through the same blood, to put away all wickedness and wordly lusts from your life, and to "live soberly, righteously, and godly in this present world" (Tit. ii. 12). Oh, indeed, this is the secret of true holiness: namely, "to drink the blood of Jesus," to be made, during a constant walking in the light,

more and more a partaker of his life. Our own strength will not suffice.

39. In another place in the same Epistle (1 John v. 6—8) John says: *“This is he that came by water and blood, even Jesus Christ; not by [literally, in the] water only, but by [literally, in the] water and [the] blood For there are three that bear witness, the Spirit, and the water, and the blood: and these three agree in one.”* It is possible that John, in these words, refers to what he has recorded in his Gospel: namely, that when a soldier pierced the side of Jesus on the cross, then “came there out blood and water” (John xix. 34). But we believe that the apostle refers, by the one term, to Christ’s baptism, by the other term, to Christ’s death. By the baptism he was, so to speak, ordained or consecrated unto his saving work on earth; by giving his life on the cross he was perfected as the Captain of our salvation (Heb. ii. 10). And now we who believe in him have in his baptism [“the water”], and in the giving of his life [“the blood”], and in the Spirit which he has given us, a testimony of God, that he has “given us eternal life, and this life is in his Son” (1 John v. 11). Without the Son there is no spiritual life, no peace, no salvation. But he that is in the Son, he lives, has peace, and is happy, and he has the testimony of God to the fact (1 John v. 10—12), Every Bible passage which speaks of the blood of Jesus thus touches our very lives with the question: Do you live in Jesus? Here is the true “shibboleth” (Judg. xii. 6), the place where the ways of life and death separate.

40. We now come to Revelation. It mentions the blood of Jesus in four places. In Rev. i. 5 and 6 John says: *“Unto him that loveth us, and washed [or, according to a better reading, loosed] us from our sins in his own blood, and hath made us kings and priests [literally, to be a kingdom, to be priests] unto God and his Father; to him be glory and dominion for ever and ever.”* It is evident that John

means Christ when he says, "Unto him that loveth us, and loosed us;" and that he means the believers by the word "us" is apparent from his saying that Christ "made us *to be* a kingdom, *to be* priests unto his God and Father," which cannot be said of any others but believers. The unbelievers are not loosed from their sins; on the contrary, they are yet bound in them, although Christ has come into the world to loose them. They are not a kingdom of God, nor priests unto God, although Christ has come into the world, that he might make them to be such. But of the believers it is said that they are no longer in their sins, but are loosed from them. Mark you: from *sins*, — it says not simply: from condemnation; no, but from sins. Sinners can become happy only by their being saved from sin. And who has loosed them? Have they, perhaps, made themselves loose? No; none but Christ. And how? In his blood.* There we have it again. He does not say simply, "*by* his blood," but "*in* his blood." The blood is the means, and they are saved by their being in the blood. But to be in the blood of Jesus is, as we have now often said, to be so united with him by faith as to have become partakers of his life. Yes, yes, God be praised. It is a true salvation, an eternal salvation, a salvation that makes us to be a kingdom of God, to be priests unto God, and heirs of his eternal glory.

41. In Rev. v. 9 and 10 we hear the doxology of the elders thus singing:** "*Worthy art thou to take the book,*

* Sometimes these words are understood as if the apostle would say that Christ loosed the believers by giving his blood to God as a payment for their sins, in order that God might let them loose. But such a way of trying to understand them is wandering very much astray, because it never was God who held men bound in sins. On the contrary, it was he who desired to make them free, and for that purpose gave and sent his Son.

** We quote from the English Revised Version as here coming much nearer both the Greek Original, and the Swedish Version. — *Translator.*

and to open the seals thereof: for thou wast slain and didst purchase unto God with [literally, in] thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests, and they reign upon the earth." They do not say, "*all people* didst thou purchase," but "*of every people*," that is, *men, or persons, out of every people*. There were many who were *lost*; and the Scriptures never call them saved who are lost. Those persons who had been purchased out of every people were here seen standing and heard singing praises before the throne of the Lamb, and all were purchased *in the blood of the Lamb*. That they were purchased means that they were saved from sin and all evil. Just as being bound in sin is represented by a figure of being *sold* under sin (as Paul in Rom. vii. 14 says: "I am carnal, sold under sin"), so, likewise, salvation, or deliverance, is represented by the figure of being *purchased* from sin. But we will say more concerning this further on.* They were purchased *unto God*, for he was the one who by this purchase had regained them. And they were purchased *in* the blood of the Lamb. For their salvation the Lamb had given his life, and they had by faith become partakers of his life. Thus had their redemption been effected, and now by the seer they were all seen standing there, free, joyful, and happy, around the throne of the Lamb, singing his praise, an everlasting Hallelujah. If we could look into heaven, we would see how their company is increasing every day by saved sinners, coming from all points of the compass. There is here on earth an endless multitude, who are daily exercising themselves in the first letters of the jubilee

* In his large work, referred to in the Introduction to this little book, the Author treats of salvation considered as a ransom, or purchase, in the two meditations immediately following those which herewith are given. God willing, also these interesting meditations on that very important subject will soon be translated and published. — *Translator*.

hymn of the redeemed, and from this multitude that in heaven is coming.

42. In Rev. vii. 9 and foll. is recorded how John saw in heaven a multitude arrayed in white robes, and when he asked who they were, he received this answer (verse 14, Revised Version): ***“These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.”*** There, again, the blood is spoken of; and that there is no question of washing natural, literal robes in natural, physical blood is evident. No; washing the robes in the blood is a figurative expression. Further, it is not said, as this passage has often been incorrectly made to say, that they were arrayed in the white robes of *another*; no, but that they had washed *their own*, previously unclean robes, that is, they had themselves in their own persons become clean, so that they now were free from all sin, and were holy and righteous. Otherwise they had not been in heaven where nothing enters “that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie” (Rev. xxi. 27). But how had they become clean? Answer: By being washed in the blood of the Lamb. How, then, had they washed themselves? Answer: Only by faith in Christ. But how could they have become clean by faith? Answer: By faith they had been grafted into Christ, as the branch is grafted into the tree. For as, by grafting, the sap of the tree flows into the branch, and makes it to partake of the life of the tree; so, likewise, the blood of the Lamb had been made to flow through these saved ones, that is to say, they had by faith become partakers of his life given in death for them. And this had purified their hearts (Acts xv. 9), this had purified their whole lives so as to make them a people unto Christ himself (Tit. ii. 14). For this reason they stood there now, clean, holy, and happy. And for us, for you and for me, the way is the same to the same place. The blood of Jesus — the blood of Jesus — to be made partakers of his

life by faith — that is the mystery of salvation. All of man's own works, efforts, and resolutions are nothing but dead works with which he continues in death. Therefore, hasten to Jesus. His blood is a fountain which cleanses from all sin and all uncleanness (Zach. xiii. 1; 1 John. i. 7). Cast yourself as sinful as you are, as lost and unworthy as you are — cast yourself with all on him; and he shall cleanse you also, forgive you your sins, restore you, sanctify you, and make you clean. But if you already belong to the multitude which have washed their robes, and made them white in the blood of the Lamb, then praise God, and rejoice in hope, for a place awaits you among the praising multitude around the throne of the Lamb. And that place neither devil, nor world, nor any other power, shall be able to rob you of.

43. In Rev. xii. 10 and 11 John tells us that he "heard a loud voice saying in heaven, *Now is come the salvation, and the strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*" This is indeed an exceedingly beautiful song concerning the overthrow of Satan. The old enemy of our souls does not only try to allure the believers to sin, but he tries even to accuse them before God. But just as he fails in the one effort, so he does also in the other. "Our brethren overcame him," says the song of the blessed ones. And what was the cause of their victory? Answer: First of all, "the blood of the Lamb." The fact that Christ gave his life in death for sinners, that is the fundamental cause of all salvation and of all victory over sin, death, and the devil. Without that, we would all be eternally and irreparably lost. But when the sinner has become a partaker of the life which Christ gave in death for him, then he conquers. Then all the gates of hell cannot prevail against him

(Matt. xvi. 18). Then are broken the most dreadful fetters of sin, with which the devil has kept him a prisoner; and he goes out of the prison free and delighted, righteous and blessed. And then can the accuser gain nothing by all his accusations. For who can lay any thing to the charge of those whom God himself has justified? (Rom. viii. 33). Just think how often we are permitted to witness this with our own eyes. Every day the devil must part with prisoners who overcome him by the blood of the Lamb. O say, have *you*, also, thus overcome, or are you still in the prison? Whosoever will, can be saved. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John iii. 8).

44. But when the heavenly song says also that the saints had overcome "by the word of their testimony, and [because] they loved not their lives unto the death," then this accords perfectly with these words of Paul: "With the heart man believeth unto righteousness" — that is, man becomes righteous by being made, through faith, a partaker of Christ's life —; "and with the mouth confession is made unto salvation" (Rom. x. 10). Thus, on the one hand, participation in the life of Christ, and, on the other hand, confession of his name, were the causes of their complete victory. But concerning this confession and its necessity, we will not here say any more. Now the question has been about the blood of Christ.

45. These, then, are all the passages in the New Testament which contain the expression, "the blood of Jesus," or which say anything about that precious blood; and as we throughout have seen from the common Scriptural mode of expression, they all treat of one and the same great divine mystery: namely, our deliverance from sin, death, the devil, and all evil, by our being made partakers of the life of Christ, the Son of God. God gave his Son for our salvation — that is the beginning. The Son gave his life in the blood for our salvation — that is the

continuation. By faith we receive this life, and are saved, cleansed, and sanctified by and in it from all evil, untill we stand yonder around his throne, participating in the jubilee song of all the saved — that is the end, the consummation.

“Thanks be unto God for his unspeakable gift” (2 Cor. ix. 15).

Choice Expressions from other Works of the Author.

The work of Christ is indeed not less because it was not God who *needed* it, but God who through Christ *did* it.

— When man fell in sin, he indeed lost his childhood in relation to God, but God did not for that lose his fatherhood in relation to man. The spirit of childhood fled out of man’s heart, but the spirit of fatherhood did nevertheless not depart from God’s heart.

— To *believe* in Christ, that is the way to righteousness and to peace with God; to *live in* Christ, that is spiritual and eternal life; to *live for* Christ, that is a holy life; to *die* with Christ, that is a happy death. But to be *without* Christ, that is to be dead, spiritually and eternally dead.

— Rather than to leave *us* in our sin, God made his Son to be sin for us, that is, allowed him to be treated by men as a sinner, in order that he might present us pure, holy, without blemish, and unreprouceable before him (Col. i. 22), that is, in order that we, by such a sacrifice of his Son, might have forgiveness of sins, and become righteous before God, for on that depended our salvation. As unrighteous, entrance for us into heaven was impossible.

ANNOUNCEMENTS.

The reader of the Preface to the preceding Treatise, and of the Notes found here and there on its pages, will have observed intimations of several works of Dr. Waldenström as published or about to be published in English. Here the Publisher takes pleasure in announcing that he has had translations made of a number of the works of the Author of the Treatise which is now before the reader, and he will issue them as fast as possible. Nearly simultaneously with this Treatise will appear the two following, to wit:

THE RECONCILIATION.

ITS SIGNIFICANCE; ITS CAUSE AND ORIGIN;
ITS OBJECTS, MEANS, AND MOTIVES.

In this Treatise, comprising *seven* Chapters, and forming a book of about three times the size of the present one, are considered entirely in their biblical light all such subjects as are usually called the *Reconciliation, Atonement, Propitiation, Satisfaction, Expiation, Substitution, Vicarious Sacrifice*, and whatever else they are or may be or have been called, those exceedingly important elements that constitute or enter into the Work of Christ and the Salvation of man. The whole matter is considered with strict reference to the questions, "What is written and how is it written in the Holy Scriptures?" And whatever views or terms that will not bear the light of the Scriptures are shown up as such, and disposed of as worthless. This Treatise, also, is a part of the Author's large work, "God's Eternal Plan of Salvation," — of which particulars will be

given farther on in these Announcements —, and is, like the whole of the work just named, fervently devotional, edifying, instructive, and plain.

The second of the works of Dr. Waldenström referred to above as about to be published in English — and it will be ready for mailing very soon after the issue of this present Treatise — is a book of considerable size, 288 octavo pages in the Swedish edition, and is entitled

THE LORD IS RIGHT.

MEDITATIONS ON THE TWENTY-FIFTH PSALM OF DAVID IN THE PSALTER.

In this book there are *twenty* very devout, inspiring, and instructive chapters, or, as they are modestly called by the Author, meditations, on the whole of that precious Psalm. The title of the book in Swedish is "*Herren är from,*" the word "*from*" occurring in the 8th verse of the Psalm, where the English Versions, both the Revised and the Authorized, have the word "upright" as corresponding to the Swedish word just mentioned. For various reasons, which this is not the proper place to discuss, it has been deemed best to employ, in the English title of this work, neither the literal translation of the Swedish word "*from*" (which would be *pious*, — just like the German word "*fromm*"), nor the English word "upright," used in the Versions, but rather the word "*right,*" which is one of the several other English translations of the Hebrew word, as, for instance, in Deut. xxxii. 4 where it is predicated of God (exactly as in the Psalm, and in our chosen title): "A God of truth and without iniquity, just and *right is he.*"

Further discussion of the word itself and the title will be found in the Preface or Introduction to the book. In what here below follows, when we come to speak of the book in the course of the Author's literary works, something will be said of the stir which it occasioned on its

appearance, and is yet occasioning, both among friends and enemies.

Now we will proceed to give the reader a connected view of Dr. Waldenström's writings, especially of those which the Publisher of this and the above named works contemplates bringing out in English from time to time, if possible at but short intervals. We will not here give a complete biographical sketch of the Author, as that will be reserved for the Introduction to one of his larger works. Here we will confine ourselves simply to some notices of his religious literary activity.

PAUL PETER WALDENSTRÖM — that is the full name of our Author, though now for many years he has signed himself simply P. Waldenström (often only P. W.), dropping the middle name — was born, July 20, 1838, in Luleå, one of the most northern cities in Sweden. His father was a physician, his mother a merchant's daughter. Having graduated as *Baccalaureus Artium* ("Student," in the language of Scandinavian and German Universities) at Upsala in 1857, he at first became private tutor in a governor's family in Calmar. While thus engaged, in the spring of 1858, he experienced the work of the Spirit of God changing and renewing his entire inner man — thoughts, emotions, will. On that account he soon after lost his situation, being literally driven out of the governor's house by the high gentleman himself, who was very unfriendly towards vital godliness. Waldenström then pursued philosophical studies for some time. In 1862 he became tutor in the college at Wexiö. In 1863, at the University of Upsala, he took his degree of Doctor of Philosophy, which in Sweden (as also in Germany) is the highest degree attainable by a course of studies.

Having begun, in 1858, publicly to preach the gospel, the power of which he had so thoroughly experienced, he continued with that work right along. He was allowed to enter a church (Lutheran) pulpit for the first time in

1862. About the same time he began also to write articles for the religious press. In the following year, 1863, his first work was published, an allegory, 168 12mo pages in the Swedish edition (the fourth now running, the number of copies sold, altogether, ranging in the higher tens of thousands), the title of which would in English be this, as, probably, most suitable:

“Sir Adamson, the Factory Owner; or, Where do you live?” (In Swedish: *“Brukspatron Adamson, eller Hvar bor du?”*)

The leading idea all through the book is *salvation by grace through faith*, wherefore Rom. iv. 4 and 5 are placed on the title page as text, or motto. Already this book occasioned great stir and criticism, some bitter attacks and mean slander; but he came out of the battle victorious, his opponents finding no ground for any charge of heresy against him.

In 1864 Dr. W. was ordained to be a clergyman in the state church (Lutheran); in the same year, also, he became professor of theology in the state college at Umeå. In 1867 he was commissioned by the government to visit Germany for the investigation of certain educational matters. In 1868 he assumed the charge of writing and publishing a religious, deeply devotional and spiritual little journal called *Pietisten* (*The Pietist*, published at first monthly, then quarterly, then and now bi-monthly). The founder, writer, and owner of this paper (since 1842), Mr. C. O. Rosenius, himself, left this charge to his intimate friend Waldenström shortly before his death (Feb. 1868). Rosenius was an educated layman, a truly godly man, who personally and by his paper “has had an extraordinary influence on the religious movements in our land,” says Dr. W., who has written his biography (1868). Under Waldenström’s hands the circulation of the paper increased greatly. Until 1872 he wrote and preached not only in the spirit of the saintly Rosenius — he has done

so since as well —, but also according to the doctrinal views of that beloved teacher. In a sermon in the June number of *Pietisten* for that year Dr. W. expressed himself against some of the common views concerning the significance of the work of Christ, and urged the leaving of man's theology and the returning to that which is written in the Bible. This sermon was severely attacked by a pastor Welinder in a little journal which he edited. Dr. W. answered in a pamphlet of 64 pages (large 8vo), entitled "The Significance of the Atonement." The subject-matter of this treatise was afterwards enlarged (but all polemical matter omitted) and incorporated by the Author, with strictly devotional aims, in his large work, "God's Eternal Plan of Salvation." It is this same treatise which the undersigned has announced above as being now published in English under the title, "*The Reconciliation*," its significance," etc.

The promulgation of the Author's views on the Atonement occasioned a very general and earnest searching of the Word of God by all classes of Christians, and as these so-called "new views" were plainly found just in that Word, they were accepted by the great majority of believers among Swedes in the old and in this country, also by many among Norwegians and Danes, by preachers and people in and outside of the state church. Notwithstanding the cry of heresy raised in some quarters at the time against Dr. W., he passed triumphantly (in 1873), by a discussion before the bishop and consistory of the diocese, his examination for admission into the higher orders of the clergy. In 1874 he was appointed professor of theology (including biblical Hebrew and Greek) in the state college at Gefle, one of the largest cities in Sweden. This position he still holds, while at the same time he is serving his second term in the Swedish Parliament.

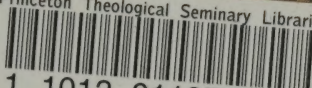
One of the most important of his works Dr. W. wrote in 1875 — the soul-stirring and instructive meditations

on Ps. xxv., the book mentioned above as about to be published in English under the title, "*The Lord is right.*" Hardly less wonderful than the contents of the book is the history of its circulation, having reached in the course of about four years the unprecedented sale of 75,000 copies, by this time over 100,000, which is even by opponents conceded to be truly remarkable in a country with only about four million souls. In nearly all the periodicals of the country (also the Swedish published in this country), religious and secular, in conversations among all sorts of people, at all sorts of meetings, in numerous books and pamphlets, the book and its Author have been discussed, criticised, traduced, praised. Above all, thousands, even hundreds of thousands, have enjoyed it, have been edified and made holier by it, and have fervently thanked God for it. It has been translated into German (published in Bremen and Leipsic). But for want of a good, faithful translation — several have been attempted — it would have appeared in English long ago.

Right along, since as well as before the publication of the above-named works, Dr. W. has continued to issue his bi-monthly, *Pietisten*, which from September 1879 has contained a thorough, orderly, and devotional presentation of the truth, as it stands in the Word of God, under the general title: "God's Eternal Plan of Salvation." From this extensive work, now making three volumes of about 600 large 8vo pages each, the undersigned has had good translations made of several treatises, and also of certain other separate works of the Author, and will, if it pleases God, publish them at short intervals.

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